

PUBLISHED BY NATHANIEL WILLIS,

AT NO. 9, CORNHILL, OVER THE BOOKSTORE OF WILLIAM PERCE, NEXT DOOR TO

THE TRACT DEPOSITORY AND NEARLY OPPOSITE THE MISSIONARY ROOMS.—PRICE

\$2 A YEAR, OR \$2 50 IN ADVANCE.

JOSEPH TRACY, EDITOR.

No. 22—Vol. XXI—Whole No. 1061.

FRIDAY, MAY 27, 1836.

## RELIGIOUS.

## ECCLIASTICAL LAW.

The following decision of the Judges of the Supreme Judicial Court, delivered at the April Term, in Taunton, possesses considerable interest.

**Sheldon vs. Congregational Parish in Easton.** This is an action of assumpsit by the plaintiff, as the settled minister of the defendant Parish, to recover his salary from October 24, 1832, to October 24, 1833. It was paid up to that time.

The plaintiff was regularly ordained over the parish, on the 24th of October, 1830; the salary agreed to be given to him was \$450 per year, payable half yearly.—About the time it was voted to add five cords of wood to his salary, until he should become a house-keeper, and then it was to be increased to twelve cords. It is alleged that he became a house-keeper, on the 1st of January, 1833, and that he should have received \$3 per cord, which makes the whole salary about \$590.

The plaintiff continued to perform his duties as a minister, up to 1832, for which he received the compensation agreed upon. In September of that year, the parish took such measures as to prevent his performing his duties in the future, and he was expelled from the parish, in an order meetinghouse erected by a part of his former parishioners, and to perform parochial duties. It is admitted that he was minister of the parish, he did what was necessary to entitle himself to his salary.

The question for decision is, did he remain the legal minister of the parish? If he did, he is entitled to recover in this action; if he did not, he must fail to recover.

The terms upon which the plaintiff settled, are somewhat peculiar, but not very material for the decision of the present question. It was agreed by the parties, at the time of the settlement, that if two-thirds of the parish should become dissatisfied with him, the connection might be terminated, by giving him one year's notice, with the advice of a council. The defendants have not attempted to dissolve the contract by bringing themselves within the terms of this agreement.

The settlement of a minister over a parish or religious society, in the absence of any express stipulations as to its duration, is presumed to be for life, and it is presumed to continue until it is legally dissolved. Has the plaintiff been legally dissolved?

The contract has never been dissolved by mutual consent. On the contrary, the plaintiff has been expelled from the parish, and the other to continue it. It may be proper, before we come to the proceedings in this case, to consider more particularly the nature of the contract. It is a contract for life, and the minister has very important duties to perform on his part, and the parish on theirs. A parish may be dissolved on any terms they may agree upon—for life, or for a particular number of years—and they may agree upon the mode of dissolving the contract, with or without the agency of a council. But if there be no stipulation at all as to the terms or mode of dissolution, there are causes nevertheless, which will operate to dissolve it—namely, which will dissolve the parish from their duty to the minister, and create a forfeiture of his office. What are these causes?

They are such only as will operate as a disqualification, to some extent, to perform the duties of his office. He may make stipulations as to his duties, but he cannot stipulate to be released from those stipulations, under some circumstances, operate as a disqualification.

1. The first cause is a change of doctrine. If the minister change his religious doctrine, he does not perform the duties which he originally made with his parish. This was settled in the case of Burr vs. Sawick.

2. A wilful neglect of duty will also operate a dissolution. This is a mutual contract—the parish engages to perform certain duties—and so does the minister—and if he wilfully neglects to perform the duties towards them, they are absolved from performing theirs, and the contract is dissolved.

3. Immorality or criminal conduct. These three grounds embrace all the causes that will justify a forcible dissolution of the contract, and they are recognized in the case of Avery vs. Tyngham. But these must all be strong causes.

Now, every slight neglect of duty, nor every trifling offence, that will justify a forcible removal of the minister. In the case of Thompson vs. Rehoboth, it was said by the late Chief Justice Parker, "it must be some strong, gross immorality." But if these causes are established, it operates as a forfeiture of his office, and he cannot recover his compensation.

As to the change of doctrine, it has been ascertained. As to the neglect of duty, it is the proper mode of inquiry is by an ecclesiastical court. It is not for the parish to pronounce authoritatively on the subject, without the intervention of some tribunal of inquiry.

But as to neglect of duty and immorality, the parish has a right to judge for itself, without the intervention of any body, and to remove him at its peril. They may, for such and such neglects of duty, and such and such criminal acts, dissolve the contract; and if they take these grounds, and prove them in Court, they may discharge themselves of their duty to pay. But their declaration, however made, is no proof of the charges, unless their vote nor the vote of a council, discharge them. The charges must be proved in a Court of Justice, and if not proved, the minister will have a right to insist upon the payment of his salary.

It is proper and usual in all cases, to ask the advice of a council. And the result of a council regularly convened, is prima facie evidence of the facts found by them. We do not, however, in this case, call for a council. We do not decide that there was good cause for calling a Council—that it was properly called, or that their proceedings were regular. Judgment for the plaintiff.—Taunton W. H. W.

**BENEVOLENT EFFORT FOR THE GERMANS.** We have learned with pleasure, that a disposition to unite the German brethren, and to increase efforts to supply their destitute congregations with a pious, faithful, and well qualified ministry, and also to break the bread of life to the multitudes of German emigrants who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the religious and moral state of the country. The Lutheran Church alone, embracing a large portion of the population of Pennsylvania, Ohio, and other States, has about 1,000 congregations, and only 230 ministers. The numerous emigrants from Europe are entirely destitute of the means of grace, and are inaccessible to missionaries laboring exclusively in the English language. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from different Lutheran Synods; the late President of the Synod of West Pennsylvania has consented to spend five years in traversing the settled portions of the German emigrants, and prepare the way for the settlement of ministers among them, and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have

reason to believe the Theological Seminary at Gettysburg, which is now seen in operation ten years, and already sent forth about seventy laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise, if possible, \$20,000 in five equal payments, in order to liquidate a debt of \$7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the Professorships."

We cheerfully adopt, as expressing our own sentiments, the above, which is taken from a letter recently received from the Rev. Dr. Schucker, signed by the Rev. Drs. Cuyler and Ely, and several other Presbyterian clergymen of Philadelphia. We are happy to learn that about \$4,000 have been secured for this object in Philadelphia, and that it is proposed to raise \$10,000 for the support of the Professorships.—N. Y. Obs.

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**New Hampshire.**—The subject has been under consideration for several years. The Governor elect has expressed his decided approbation. At meetings in the principal towns, resolutions have been unanimously adopted in favor of legislative provision for the insane poor, and it is expected that the next Legislature will enact a law to that effect.

**Vermont.**—A select committee of the legislature reported, that there were, in 59 towns, 60 insane males and 84 females; total, 144; of whom 18 are confined continually, and 19 occasionally; 45 are town paupers, and 40 are poor and destitute. The committee estimated the whole number at \$2,000, and urged legislation for their relief. The legislature appropriated \$2,000 a year for five years, none of which is to be paid till a building is erected and ready to receive patients. It is expected that a location, not surpassed in beauty and utility, will be secured at Brattleborough, and that the completion of the building will proceed with rapidity.

**Massachusetts.**—The Asylum for poor Lunatics at Worcester, the first in the United States, has been in successful operation the past year. Patients received, 113; discharged, 112; remained, 119. Of those discharged, were 52 males and 23 females. Of patients remaining, the year ending Nov. 30, 1835, whose immorality was less than one year's duration, the recoveries were 52 1-2 per cent; of the old cases, only 15 1-2 per cent. "The first three months of disease afford two chances of cure, the next three months, one chance, and the last three months, no chance." The first three months of disease afford two chances of cure, the next three months, one chance, and the last three months, no chance.

**Ohio.**—The number of Insane, Idiots and Blind exceeds 600. In 1835, the legislature appropriated \$2,000 to furnish a site for an Asylum for poor Lunatics, and appointed commissioners, who have purchased, as a site, 30 acres of land, one mile from the state house in Columbus. An appropriation of \$15,000 for expenses for the year from the legislature, and the immediate erection of the building were expected.

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**Connecticut** has no Asylum for poor Lunatics. The Retreat at Hartford is designed for those who are able to pay for their support, and receives many patients from other States. Let the statistics of Insanity be brought out for the state as in Massachusetts, New Hampshire and Vermont, and the extreme and mitigated suffering will be seen, to the astonishment of those who live within half a mile of it.

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discourse delivered to them on Lord's day, and a class recites a lesson from Willbur's Bible Class text book. Other classes read, and some commit and recite portions of Scripture. The whole number of converts is about 70. Before this revival, there had been cases of hopeful conversion in this prison.

**Massachusetts.**—Commitments to the State Prison at Charlestown, in 1834, 119; in 1835, 116. Recidivists, in 1835, 13, which is less than the average. Deaths, three, in 270, or one in 93. In eleven years previous, deaths were one in 45. No severe sickness, and no escape. Many have been taught to read, and some, it is hoped, have become wise unto salvation. The legislature has shown its estimation of the society, all the money, principal and interest, which it ever paid for his support. The earnings of the prisoner, the last year, exceeded all expenses by \$7,000.

**Rhode Island.**—A new State Prison is now building on the plan of Haviland, intended for solitary confinement day and night, but with day salary confinement by night and labor by day.

**Connecticut.**—The number of prisoners at Wethersfield has diminished from 207 to 201; commitments, from 75 to 66; recidivists, from seven per cent, to five per cent; average in seven previous years, 1 1-2 per cent. Profits, \$6,005 49; average in eight previous years, \$4,637 24.

**New York.**—The State Prison at Sing Sing was built for 1,000 convicts, and in the expectation that the number from that District of the whole number of convicts, in 1831, there were 890; year before last, 843; last year, 796. Deaths, last year, nearly 4 per cent, some from casualties, and small pox. Profits on labor, \$28,819 36. The business of lock-making is given up, because it is found bad policy to teach bad men how locks may be picked. Accounts of the moral character of discharged convicts are encouraging.

**The foundation of the Female Penitentiary at Sing Sing was laid last Fall. The Agent has in his hands, money enough to build a prison for 200 female convicts. The present number is 24.**

**At Auburn, convicts at the close of last year, 659; deaths, about 1 1-2 per cent. Profits, \$7,388 28. Its moral condition was never better than now. No progress has been made in erecting a Female Penitentiary.**

**Pennsylvania.**—The New Penitentiary at Philadelphia has had another year's experience of solitary confinement by day and night. The plan fails, in comparison with that at Auburn, in regard to health, reformation, earnings, and moral and religious instruction. The report establishes each of these points in detail, by a comparison of facts.

**Maryland.**—The legislature has appropriated \$2,000 for constructing work shops on the solitary confinement of convicts. They are to be finished this season. Prisoners, 390,—an increase of 13. Received during the past year, 144, of whom 50 were colored; of the females, 19 out of 28 were colored. Deaths 11.

**Washington City.**—Convicts in the Penitentiary, 64, being an increase of 13; females, 32; colored, 30; deaths, one since the institution was established; recidivists, 10 out of 35; cases of reformation among those still in Prison, 59%; excess of expenses over earnings \$9,555 91.

**Tennessee.**—New Penitentiary.—Convicts, 92; increase in two years, 13; of 92 last received, were three colored, and no females; deaths by cholera in 1835, and 1835, 28; profits, to Sept. 30, 1835, \$9,214 49.

**Ohio.**—New Penitentiary at Columbus.—Convicts, Dec. 1835, 276, of whom were one female and 23 colored; deaths, six out of an average of 231; new buildings going upon the Auburn plan simplified, with good economy.

**Missouri.**—About \$100,000 have been expended in erecting a State Prison on the Auburn plan at Jefferson City. The reports of this Society were the exciting cause.

**Upper Canada.**—The New Penitentiary has gone into operation. It is 65; three colored; three females; No deaths. Prayers are read every evening by the Warden.

**RELIGIOUS INSTRUCTION.** The report gives a collection of interesting facts, showing the practicability and value of Sabbath Schools in Penitentiaries, and the importance of religious instruction.

Other facts are given, showing the influence of Intemperance, of Ignorance, of Want of Parental Control and a Steady Home, in leading to crime.

The report contains some authentic statements concerning the reformation of convicts, and the permanent good and reformations; also, some other topics, which we have not room even to enumerate.

The reports of the Society for the year have been, \$2,833 93; expenditures, \$2,504 16; balance in the treasury, \$329 16.

**BOSTON SEAMAN'S FRIEND SOCIETY.** Abstract of the Eighth Annual Report, prepared for the Boston Recorder.

**Religious Instruction.**—The special indications of divine favor, noticed in the last report, have increased. The Report says:—

Meetings designed for seamen were never so fully attended. In the great congregation, and less public assemblies, there has been a fixed and attentive, and a solemnity of manner, which proclaimed that it was to the sailor the acceptable year of the Lord. It is impossible to ascertain the number of those who give evidence of a change of heart; but it is known that very many seamen who were one year ago living without God and without hope in the world, are now looking for that blessed hope and the glorious appearing of the Great God, even our Saviour Jesus Christ. Three vessels, since our last annual meeting, have entered this port, on board of which there have been revivals of religion. Every man except the cook on board of one, gave evidence that they were born again. Most interesting of a most interesting character have been held with some of those men, who hope they have passed from death unto life. Said a captain of a vessel to the Pastor of the Mariner's church, "Some months since, I visited the Bethel on Fort Hill. It became a Bethel indeed to my soul. When I spoke of my home, old things passed away, and all things became new. The next morning I sailed. I called the officers and men af, and told them the change in my feelings, and informed them that it would be one of the rules of the ship, to have prayers in the cabin at least once a day. By the grace of God, as I command them I have been able to continue; I have been able to keep the Sabbath, and to crown my joy, when absent, my beloved wife hopes she has become a Christian. We used to think before, we were happy; but see, said he, the tears starting in his eyes, the three days I have been at home has been at our house a heaven on earth."

In addition to the public worship of God on the Sabbath, other meetings have been held, during the evening of each week. These meetings frequently have been intensely interesting. In them our sea-faring brethren ex-

hort one another and tell of Christ formed in their souls the hope of glory. Many are the stories of the prodigal, that have been related by the outcasts themselves. Said a sailor in one of these meetings—"I have been to sea twenty years. Almost the whole of this time I have lived in awful sin and pollution. When I sailed on my last voyage to India, I was carried on board intoxicated. Often have I sold my clothes for rum. But last voyage on my homeward bound passage, I resolved to seek the Lord. I drank no more grog, and no more, by the help of God, shall go down my throat. The Lord, I trust, has forgiven my sin. I am now a happy man. I can hold up my head and thank God for his goodness and mercy to me the chief of sinners." This man is now a mate of a vessel.



hundred and forty eight scholars have made a public profession or become hopelessly pious during the year. Thirty scholars report from 15 to 50 who have made a profession of piety; and our school reports ninety, and another one hundred. Of the 41,245 scholars reported, 14,043 are over 14 years of age. One hundred and eight who have been members of the schools, have entered the ministry, or are in some stage of preparation. One hundred and seventy-two schools continue through the winter; 91 hold termers' meetings for prayer, or mutual assistance; 109 take collections for benevolent objects; and 139 observe the Sabbath School Concert. Eighty-two Juvenile Benevolent Associations are reported.

This summary does not include the schools in Hampden county, as they have never been connected with this Society.

**CONCLUSION.**—This survey of the Sabbath Schools connected with this Society, while it should deeply humble every friend of the cause that he has done no more, should encourage all in their future labors, and prompt to more untiring fidelity. These results of another year confirm the belief, that there is *hardly a spot in the whole vineyard of our God, where the labors of the private Christian promise a more certain and abundant harvest, than the one cultivated by this Society.* The soil is warm and mellow, the thorns and thistles of sin and sinful habits are comparatively few, and easily destroyed, and the rains and dews and genial influences of heaven are abundantly bestowed. The harvest from a handful of seed sown here, often "shaketh like Lebanon." Who, then, can disregard the Saviour's command, "Go work in my vineyard."

Friends of the young! enter this portion of the vineyard, and with faith and confidence in God, plant the seed, and water it with your tears and your prayers, and the great Lord of the vineyard will give the increase—an increase to his own glory and your everlasting joy and rejoicing.

#### MASS. MISSIONARY SOCIETY.

Abstract of the Thirty-Seventh Annual Report, presented by the Executive Committee, on Tuesday evening, 24th inst., prepared for the Boston Recorder.

The object of this Society is, to carry out God's revealed purposes of mercy to Zion, to extend her own limits within our own country, to publish and urge her claims, and concentrate her efforts on the grand point of duty, the conversion of the world to Christ. Where churches ought to exist but do not, there we plant them. When they have not yet passed the period of infancy, and need support, we extend to them the arm of help and the language of encouragement. When they have become enfeebled by age, we endeavor to strengthen and reanimate them. We would comfort Zion; yea, we would comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord.

During the past year, a less amount of active agency has been employed than in some preceding years, for the collection of funds.

The amount received into the Treasury the year past, is \$24,722.22—including a balance in the Treasury on last settlement, of \$8,922.55.

Expenditures from the Treasury, during the year past, is \$18,501.22, leaving in the Treasury the 21st inst. \$6,220.99.

Transmitted to the parent society, the year past, \$10,479.

Expended in Massachusetts, \$8,322.22.

Seventy-two missionaries have been occupied the past year by seventy-one missions.

Eight houses of worship have been built by the members of the assisted societies, for the accommodation of their families and the communities in which they live.

It is computed that more than ten thousand persons attend on the ministrations of the missionaries; and that 3,671 of these profess faith in Christ.

In forty-one churches, 355 persons have been added during the year.

In thirty-one congregations, there are 2,417 Sabbath School pupils.

The Bible classes in sixteen congregations embrace 508 youth.

The collections for Home Missions, in twenty-six congregations, amount to \$762.88, and for other objects of benevolence, to \$1,821.27.

In nineteen congregations there has been unusual attention to religion. In eight of these, the revival has been marked and powerful. Commonly the immediate sphere of the missionary's labor is very limited; or, if otherwise, it has long been neglected, and is overgrown with thorns, and nettles cover the face thereof, and the stone wall thereof is broken down. He has few to sympathize in his trials or share in his labors.

Seven missionaries have been dismissed from their pastoral charge; and eleven have been installed pastors during the year. These frequent changes in the pastoral relations of the missionaries are to be traced, in many instances, to the principle now often adopted in their settlement, viz. that the relation shall be dissolved on three or six months' notice of either party; or, that the relation shall expire by its own limitation to three or five years.

**Classification of the Churches.**—Of the seventy-two churches assisted, forty are of comparatively recent origin. Many of them are still small, and embrace not many of the rich, nor the wise nor the influential. Twelve of them are located in seaports, where a large proportion of the people are seafaring men, absent from their families much of the year. Nine of them are planted in the bosom of manufacturing villages, where the fixed population is small, and where the mass of mind to be moved by the truth is constantly changing. Sixteen or eighteen of them are so small and circumstances so unpropitious to their increase, that for many years, probably, they will require an amount of annual aid, equal to what they have hitherto received.

In a few cases, contiguous feeble churches ought to unite their small means and support one pastor between them. Charity does not require, nor wise policy permit the bestowment of \$500 per ann. on two congregations within six or eight miles of each other, when their aggregate numbers do not exceed 200 souls. The same sum is sufficient to sustain five missionaries in far more promising fields of labor.

**Obstacles to Success.**—The chief obstacle to success lies in the prevailing negligence of the means of grace. Most of the missions are planted in towns, where for many years the ministry has had at best but a negative character; or where error has long abounded; and where of course the Sabbath is little honored, and the sanctuary despised. It is an arduous labor, to remove indifference; to cast down prejudice; to root out error, and cleanse the Augean stable of an imbecile or corrupt ministry.

**A feeble Church made Strong.**—The church in Southborough, which has been assisted five years, and owes its prosperity under God to the friends of Home Missions, will ask no further aid. "At a recent meeting of my church," says the Pastor, "they voted to return thanks to the M. M. S. for the aid which has been so kindly granted them in their weakness, and to say to you that no further assistance will be solicited for this place, but that they will endeavor to defray their expenses alone." This voluntary relinquishment of aid, connected as it is, with a distinct recognition of obligation to the sister churches that have bestowed it, is grateful.

**Newly planted and revived Churches.**—More than thirty churches that have formerly received aid in Mass. now enjoy their privileges without reliance on the Missionary Society. Reports have been received from fourteen of these the past year; stating their present condition. From these reports it appears,

1. That the aggregate number of members in these 14 churches, when they applied for aid

to the M. M. S. was 403. Since that time, there have been added to them, 2,479: their present number is 2,882.

2. In ten of these congregations (ten only reported on this point) the average number of worshippers is 3,325.

3. In ten of them, there are 2,347 Sabbath school scholars.

4. In four of them, are 3,655 subscribers to the pledge of total abstinence; in all of them the cause of Temperance is firmly sustained.

5. In ten of them, the annual contributions to the cause of benevolence amount to \$3,317; more than \$330 each.

Allowing that these ten churches received \$500 each in the course of five years; the amount of their receipts from Missionary funds would be \$5,000; but at their present rate of contribution to the treasury of the Lord (and it is increasing every year) in five years they will have returned more than \$16,500. Is not this a profitable investment then of the "talents" given us by the Lord, for improvement in the service? Can any man better employ a portion of the substance loaned him by heaven for the upbuilding of the church, than in the support of Home Missions? This however is a matter of inferior consideration, if compared with the hundreds of conversions to Christ, and the thousands brought into the immediate influence of the evangelical truth, in the sanctuary, Bible class, Sabbath school, &c.

**The General Cause of Home Missions in New England.**—Each of the New England States, except Rhode Island, is now vigorously sustaining its own domestic mission, and contributing to the prosperity of the American churches in other directions. Vermont collects and distributes her three or four thousand dollars a year; New Hampshire, her six or seven thousand; Connecticut, her ten or twelve thousand; and Massachusetts, her eighteen or twenty thousand. And even Rhode Island is putting forth efforts that indicate a rapid growth to manhood and independence. These are the regular fruits of the Home Missionary enterprise that commenced in Connecticut less than forty years ago, and for successive years was sustained by contributions amounting only to two or three thousand dollars a year. "Not unto us, not unto us, but unto thy name, O Lord! be the glory."

**AM. TRACT SOCIETY, BOSTON.**

Abstract of the twenty-second Annual Report, prepared for the Boston Recorder.

Relying on the agency of the Holy Spirit for success, the primary object of this Society ever has been, now is, and we trust ever will be, the conversion of men of every language and nation to the Lord Jesus Christ. The means we employ for this are, the revealed truths of God, so stated and explained on the pages of the 827 publications of the Society, as at once to attract, instruct and impress our fellow men in all the varied relations and circumstances of life.

During the past year, we have been enabled, more extensively than in any former year, to invite the Deposition of Christ, both by the press and from the pulpit, to renewed and higher efforts; by personally laboring for the conversion of individuals in connection with presenting suitable tracts to them; by the more extensive circulation of our books, and by pecuniary contributions. We believe that in no former period has the Tract cause stood higher in the estimation of the Christian community, as a valuable auxiliary to all kindred institutions; and as combining in itself one of the most important human agencies for the salvation of men, and for hastening on the universal triumph of the Christian religion. Pastors and churches have cordially welcomed our appeals, and cheerfully aided our designs. The report of our Treasurer shows, that in no former year have they afforded a more liberal patronage.

Another day, we trust, will show that some, during the year, have made a more valuable sacrifice to the cause of Christ, than that of silver or gold, by consecrating themselves to the work of personally laboring for the salvation of men.

**Receipts and Expenditures.**

Balance in the treasury, May 10, 1835, \$1081 56

Donations from Individuals, Congregations and Auxiliaries, 15,329 64

Legacies, 583 68

Sale of Books and Tracts and Temperance publications, 8949 05

Interest allowed by John Tappan, Esq. (former treasurer), 183 10

Total Receipts, \$26,139 03

Paid American Tract Society, N. York, for foreign distribution, \$10,000

For Books, Tracts and other publications, 9268 53

For folding, stitching and binding, 1668 49

All other expenses, as per items in the treasurer's account, 4230 37

Balance in treasury, May 10, 1836, 381 64

Total Receipts, \$26,139 03

The whole amount at the disposal of the Society this year, exceeds the whole amount of last year, more than \$6,000.

The total amount donations and legacies exceeds the amount of last year, \$2,516.13.

The amount of sales exceeds that of last year, \$3764.43.

The whole amount of donations from Maine this year, \$3,117.32—of which \$500 was from Ladies in Portland.

From New Hampshire, \$1,765.86.

From Vermont, \$1072.25; of which \$100 was from an individual in Windsor.

From Massachusetts, \$9,424.75; of which \$310.14 was from the Springfield Auxiliary, and \$497 from two congregations and one family in Worcester.

The General Conference of Maine, at their meeting in June last, voted to endeavor to raise \$1,000 during the year. The amount received from that State was \$882.68 short of \$1,000. It is supposed, however, that the amount subscribed and collected and not yet remitted to our treasury, will make up this deficiency. But if it should not, it will not be owing to the want of interest in the Tract cause among the ministers and churches in that State. The Conference, at the same meeting, voted to raise within six months, \$100,000 for the Theological Seminary at Bangor. This was accomplished within that time, and the amount raised was indeed \$130,000, an effort unprecedented in the history of New England, and a noble monument to the liberality and energy of the friends of learning and religion. This enterprise, accomplished within that State in so short a time, may reasonably be expected to effect these contributions for other benevolent objects for the year at least.

**Foreign Distribution.**—In last annual meeting, renewedly pledged our co-operation with the Parent Society at New York, in the work of foreign distribution, we have remitted to that Society the sum of \$10,000 and appropriated as follows:

China, (of which \$200 for missionaries of Prot. Epis. Church), \$1,900

Singapore and Indian Archipelago, 700

Siam, of which \$200 for American Bap. Miss., 200

Burmah, 200

Orissa, 200

Tamil people, 1,000

Mahrattas, 600

Sandwich Islands, 500

Syria, 500

Nestorians, 500

Smyrna Mission, 500

Greece, (of which \$300 for Prot. Epis. Mission), 600

Mission at Constantinople, 500

Russia, 500

France, 600

Germany, 400

South Africa, 100

Moravian Brethren, 200

Total, \$10,000

Of which \$7,000 was for use of the missionaries of the American Board, \$1,100 for use of missionaries connected with the Baptist and Episcopal churches, and \$1,900 for Russia, France, Germany and the Moravian brethren. The whole amount paid by this Society, during the year past, is \$27,385, more than one fourth part of the \$100,000 paid by the Parent Society in the same period. The extent to which this Society shares in the labors of the Parent Society may be seen in their late report, which states that one-third of their receipts for foreign appropriations during the year, and one-fifth of their total receipts for the same period, were paid them by this Society.

**Gratuitous Distribution.**—No worthy application for our publications for gratuitous distribution has been refused. We know of no abuse of this important branch of our operations, but believe that these donations have been judiciously bestowed, and productive of good to the souls of men.

Immediately after the last annual meeting, the Committee made a grant of more than 3,000 books, and amounting to \$825, to the Virginia Tract Society, to aid them in supplying that State. A letter has been received from that Society, acknowledging the receipt of the books and expressing their thanks for the donation. Communications have also been received from Rev. W. S. White, Agent for the Virginia Tract Society, giving an account of the distribution of these books in that State, and of the good that is doing by them. The number of distinct grants to individuals and to various benevolent and literary institutions is 200. Given to individuals and to Societies, to encourage them in the circulation of the volumes, 2,067,000 pages. Whole amount of *Gratuitous Distribution*, 3,964,730 pages. Cost including those delivered to members and Directors, at 1,300 pages for a dollar, \$2,962.57.

**Volume Enterprise.**—When the American Tract Society at New York resolved to supply with its Standard Evangelical Volumes the entire accessible population of the United States, and in this matter, let us agree to differ, and noble enterprise, it was thought by some that most of these books were so common in New England that the demand for them here would not be great. But already the demand within our field, during some parts of the year, has been greater than we could supply, and yet the work of supplying the families generally has scarcely begun.

The Parent Society was unable to meet our orders for the books ready bound, so great was the demand upon their Depository. Finding that they could furnish the books unbound, the Committee ordered 25,000 volumes in sheets, and had them bound in this city on good terms as they were done in New York. These difficulties in furnishing the books greatly embarrassed those individuals and associations who had made arrangements for entering at once upon the work of supplying whole counties and towns, before our harbors and rivers were completely cleared of ice, and the cold of the winter season rendered its prosecution impracticable, and the interest awakened by our Agents and public meetings subsided.

We are now prepared to answer all orders for the books; and the Parent Society has so enlarged their printing and binding operations, that they can meet the demand which we trust our only fear on this subject now is, the want of funds to keep our Depository adequately supplied with the books.

Probably this Society has never been doing so much good in our own country, and especially in New England, as we now are doing. The number required for this purpose, we trust, the churches of New England will not suffer the Society to be embarrassed for want of means to prosecute this work, until the entire population of our country is supplied.

The excellent character of these books, the number of copies which have been sold, and done up, together with their being sold at cost, renders them very acceptable and available to all classes of the community. When individuals or associations have undertaken to supply towns or counties, we have made a donation of one-fifth of the cost of the books, which will do much to remedy the neglect of public worship in the country; resolved to supply every family, so far as practicable, with these books, as the best remedy available. Several other countries in New Hampshire and Maine have undertaken to supply their respective counties. Several churches in New England have undertaken to effect the great work of the year, and we trust have ordered them on their own responsibility, for the supply of their own and neighboring towns. These orders have, in some instances, amounted to \$300 and \$400, from one pastor. Many instances of the divine blessing attending the sale of these books have come to the knowledge of the committee.

**AMERICAN EDUCATION SOCIETY.**

Address of the Secretary, Rev. Dr. Cogswell, at the Annual Meeting at New York; furnished by request for the Boston Recorder.

I rise, Mr. President, to present a resolution, which it is deemed specially important should be adopted by the Society at this meeting. The state of feeling in some parts of the country in reference to the whole subject of educating indigenous young men for the ministry seems to require such an action on our part. And with your permission, I will follow the resolution with a few remarks.

**Resolved,** That the American Education Society, in view of the magnitude of the work in which it is engaged, and the vast importance of its speedy accomplishment, does most cordially rejoice in the efforts of all other Education Societies whose object is to inculcate and diffuse piety, learning and efficient Ministers of Jesus Christ.

The work to which reference is here made, is the supply of the world with heralds of salvation. How divine the work! It is intrinsically carrying into completion what God himself commenced. Jesus Christ was an ambassador from heaven, and all his ministers were celestial commissions. How immense the work! the supply of the world with heralds of salvation! Eighteen centuries have rolled their ample round since the Saviour enjoined upon his disciples, Pray ye the Lord of the harvest, that he will send forth laborers into his harvest.

At that time one hundred thousand ministers were probably laboring in an adequate supply for the then known world; now the demand is for no less than six hundred thousand. And it remains for the church in its nineteenth century to arise in all her energy and with the blessing of God meet this demand.

The world, Mr. President, lieth in wickedness, and the wrath of God is kindled against it. The wages of death is eternal death in every such awful condition mankind are instrumentally delivered by the ministrations of the gospel. By the foolishness of preaching, God is pleased to save them that believe. Like the Ethiopian nobleman, men will not understand the Scriptures unless some one guide them. Multitudes also are eternally perishing in every day for lack of knowledge—are hastened to the bar of irreversible judgment without a surety or a Saviour. Hence the necessity of sending the gospel to the ends of the earth with the best possible delay. In view, Sir, of the greatness of this work, and the vast importance of its speedy accomplishment, the American Education Society was established. It was formed on broad, evangelical principles, and, consequently, is neither denominational nor sectarian. The men concerned in its establishment pos-

sessed views and benevolence as extensive as the world—Worcester, Porter, and Phillips, whose names are venerated on earth and are honored in heaven, were among his founders. His desires are commensurate with the happiness of a world of undying souls, and its aims are their salvation. In its operations, it institutes no inquiry respecting the shibboleths of a party, but only respecting the grand essentials of religion. It would contemplate the whole body of Christ as a seamless garment. It professes aid to all worthy applicants; and, to clerics and laymen in principle, and pacific in action, it would endeavor to accomplish the object it has in view, and it is willing that other societies should operate in the way of their own election. It would avoid all strife and collisions as destructive of Christian feeling, and as a great obstacle to the advancement of the Redeemer's kingdom, which consisteth in righteousness, and peace, and joy in the Holy Ghost. As Abraham said to Lot, so says this society to all similar institutions, "Let there be no strife I pray thee between me and thee, for we are brethren. Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Its language to all persons is, if you are pleased with our principles and mode of operation, we shall be happy to have you adopt them and co-operate with us in this good cause. But if you prefer some other way of performing the same work, we shall rejoice to have you labor in any method you may deem best. Choose your own way to work in the Master's vineyard, and we shall be satisfied; but for the glory of God, the honor of Christ, and the salvation of souls, choose some way and work, and not be idle. If we differ in this matter, let us agree to differ, and not spend in contention precious time and sacrifice precious holy influence, while the blood of immortal souls is found in the skirts of our garments. It is not to be expected, that all men, possessing, as they do, different natural constitutions, different education, and consequently different prejudices, should be exactly alike in regard to the plan of educating minds; or act uniformly in a cause like this, so extended and multifarious in its operations, and which comes in contact with so many literary and theological institutions. To all who are disposed to engage in controversy on subjects of this kind, we must say, we have not time to devote to this purpose. Who would thus be retarded in this enterprise, while such multitudes of souls are plunging into perdition as fast as time can wait them thither? There must be no delay in this work, but a speedy accomplishment of it. We are doing a great work, so that we cannot come down, we have not time to devote to this purpose. Who would thus be retarded in this enterprise, while such multitudes of souls are plunging into perdition as fast as time can wait them thither? There must be no delay in this work, but a speedy accomplishment of it. We are doing a great work, so that we cannot come down, we have not time to devote to this purpose. Who would thus be retarded in this enterprise, while such multitudes of souls are plunging into perdition as fast as time can wait them thither? There must be no delay in this work, but a speedy accomplishment of it. We are doing a great work, so that we cannot come down, we have not time to devote to this purpose. Who would thus be retarded in this enterprise, while such multitudes of souls are plunging into perdition as fast as time can wait them thither? There must be no delay in this work, but a speedy accomplishment of it. 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